

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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From the Columbian Star.

WILLIAM TINDALE.

William Tindale, a learned and zealous English reformer, and memorable for having made the first version of the Bible in modern English, was born on the border of Wales, some time before the year 1500. He was of Magdalen-hall in Oxford, where he distinguished himself, not only by his literary abilities, but also by imbibing early the doctrines of the Reformation, which were begun to be spread in many parts of England.

Having taken his degrees, he afterwards removed to Cambridge, and thence, after some time, he went to live with a gentleman (Mr. Welch) in Gloucestershire, in the capacity of tutor to his children. While he continued there he had frequent disputes with abbots and doctors, who visited the family. At this time he was translating a book of Erasmus, entitled *Enchiridion Militis Christiani*, which, when finished, he gave to Mr. and Mrs. Welch, who carefully perused it, and it seems, were so far convinced of the truth, in opposition to the popish doctrines of the abbots and priests, that these gentlemen afterwards met with a very cool reception at their house, and soon declined their visits altogether. This, as it was natural to suppose, brought on Mr. Tindale the wrath of all the popish clergy in the neighbourhood, who soon had him accused of many heresies to the Bishop's chancellor, before whom he had been cited to appear; but nothing being proved, after railing at him and abusing him, they dismissed him. In his way home he called upon a certain doctor, who had been an old chancellor to the bishop, and his very good friend; to him he opened his heart, and consulted him on many passages of Scripture. Before they parted, the doctor said to him, "Do you not know that the Pope is the very antichrist, whom the Scripture speaketh of? But beware what you say; for if it should be known you are of that opinion, it will cost you your life; and added, I have been an officer of his; but I have given it up, and defy him and all his works."

Not long after this affair, he met in company with a certain divine remarkable for his learning, with whom he disputed, and pushed him so closely that at length the divine blasphemously cried out, "We had better be without God's laws than the Pope's." Tindale, fired with this expression, and filled with zeal, replied, "I defy the Pope and all his laws; and added, that if God spared his life, ere many years, he would cause a boy that drives the plough to know more of the Scriptures than he did." After this, the hatred of the priests was so great, that he was obliged to leave the country, which he did with the consent and hearty wishes of Mr. Welch for his welfare. Mr. Tindale, remembering the high commendations Erasmus had given of Tom-stal's learning, then Bishop of London, hoped he should find favour and protection with him; but as this is not the way that God in his providence had marked out for him, the bishop excused himself, by saying, "That his house was full, that he had already more than he could accommodate, but that he advised him to seek about in London, where he could not fail to obtain employment."

Mr. Tindale remained in London about a year, when he felt a desire to translate the New Testament into English, as the most effectual means, in his own opinion and in that of his dear friend John Frith, to remedy the great darkness and ignorance of the land. The following is the reason he gives for attempting such a translation: "Because he had perceived by experience that it was impossible to

establish the lay people in any truth, unless the Scriptures were plainly laid before their eyes in the mother tongue, that they might see the process, order, and meaning of the text." Finding, however, no opportunity to execute his pious intention in England, he by the kind assistance of Mr. Humphrey Monmouth and others, went into Germany, where he laboured at his work, and finished it in the year 1527. In a letter to Frith, he says of it: "I call God to record against the day we shall appear before our Lord Jesus, to give a reckoning of our doings that I never uttered one syllable of God's word against my conscience, nor would this day, if all that is in the earth, whether it be pleasure, or honour, or riches, might be given me." This was the first translation of the Scripture in modern English.

Tindale next began to translate the Old Testament, and finished the five books of Moses, prefixing excellent discourses to each book, as he had done to those of the New. Cranmer's Bible, or, as it was called, the *Great Bible*, was no other than Tindale's revised and corrected, omitting the prologues and tables, and adding Scripture references and a summary of contents. At his first going over to Germany, he went into Saxony, and had much conference with Luther and other learned men; and then returning to the Netherlands made his abode at Antwerp, at that time a very populous and flourishing city. He afterwards set sail for Hamburg with a view to print his last finished translation of the Scriptures; but being shipwrecked on the coast of Holland, he lost all his books and papers.—However, going in another ship to Hamburg, he met with Mr. Coverdale, who assisted him in again translating the five books of Moses, both of them being entertained in the house of a widow lady, Mrs. Margaret Van Emerson. This was in the year 1529, when a severe sickness very much prevailed in that place.

Having finished the printing of these books, the following year he returned to Antwerp; and his translation of the Scripture being in the mean time sent to England, made a great noise there as well as in Germany; and in the opinion of the bishops and clergy, did so much mischief, as they were pleased to call it, that they railed against, and condemned them for containing a thousand heresies; and urged that it was impossible for the Scriptures to be translated into English—and that it was neither lawful nor expedient for the laity to have the Scriptures in their mother tongue. Nor could they rest, till, by their interest, they had procured a royal proclamation to be issued, prohibiting the buying or reading of such translation or translations. This proclamation was published in 1527, soon after the publication of Tindale's New Testament, which gave the loudest alarm; and in the same edict, as well as by the public prohibitions of the bishops, several other treatises written by Luther, and other reformers, were condemned. But all this only served, as is usual in such cases, to increase the public curiosity, and to occasion a more careful reading of what was deemed so extremely obnoxious.—One step taken by the Bishop of London, afforded some amusement to the protestants. His lordship thought, that the best way to prevent the English New Testaments from circulation, would be to buy up the whole impression, and therefore employed a Mr. Packington, who secretly favoured the Reformation, then at Antwerp for this purpose; assuring him, at the same time, that cost what they would, he would have them, and burn them at St. Paul's Cross. Upon this, Packington applied to Tindale, and, upon agreement, the bishop had the books, Packington great thanks, and Tindale all the money. This enabled our reformer instantly to publish a new and more correct edition, so that they came over (says Mr. Fox) thick and threefold into England." This occasioned extreme rage in the disappointed bishop and his Popish friends.

Of this purchase, the following fact is related. Sir Thomas Moore being Lord Chancellor, and having several persons accused of heresy, & ready for execution, offered to compound with one of them, named George Constantine, for his life, upon the easy terms of discovering to him who they were in London that maintained Tindale beyond sea. After the poor man had obtained as good security for his life as the honour and truth of the Chancellor could give him, he told him, "It was the Bishop of London who maintained him by sending him a sum of money to buy up the impression of his Testaments." The Chancellor smiled, saying that he believed he said the truth. Thus was this poor confessor's life saved.

While Tindale's enemies were fully aware of his distinguished abilities, and that if suffered to live, he was likely to do immense harm to their craft, we shall not be surprised to find that they did not rest till they had accomplished his ruin. This they did by sending over to Antwerp, one Philips, who insinuated himself into his company, and under the pretext of friendship, betrayed him into custody. He was sent prisoner to the castle of Filford about 18 miles from Antwerp; and though the English merchants at Antwerp did what they could to procure his release, and letters were sent from Lord Cromwell and others out of England, yet Philips exerted himself with so much zeal, that Tindale was tried and condemned to die. He was brought to the place of execution, and while the executioner was tying him to the stake, he cried with a loud voice, "Lord, open the King of England's eyes." He was first strangled by the hands of the common hangman, and then burned near Filford castle, in the year 1536. And thus he, whom Fox, with the utmost propriety, styles "England's Apostle," rested from his labours and troubles, and entered into the joy of his Lord.

He was a person of seraphic piety, indefatigable study, and extraordinary learning. His modesty, zeal, and disinterestedness, were so great, that he declared, before he went to Germany, that he should be content to live in any county of England, on an allowance of ten pounds per annum, and bind himself to receive no more, if he might only have authority to instruct children and preach the Gospel. His uncommon abilities and learning, joined to great warmth and firmness of mind, and to true faith and zeal for the Gospel, eminently qualified him for the office of a reformer. Such was God's blessing upon his true and faithful preaching, that during the time of his imprisonment, which lasted a year and a half, he was the happy instrument in the conversion of many.—Nay, the Procureur General, or Emperor's attorney, publicly said of him, that he was *homo doctus, pius, et bonus*, a learned, pious, and good man. The good bishop Bale also says of him, that for knowledge, purity of doctrine, and holiness of life, he ought to be esteemed the next English reformer after Wickliffe, and that he was born for the conversion and edification of many souls.

* While it is called the first translation, it must be recollected, that though Wickliffe had produced a version of the Scriptures, considerably more than a century before, in his own native tongue, yet his translation having been made prior to the discovery of the art of printing, had never been committed to the press. It was only to be found in MS in the hands of individuals, and that for the most part, in detached portions. Wickliffe's New Testament was not printed till 1731, while the first edition of Tindale's was printed at Antwerp, in the year above mentioned, and his third and last in the same city, in 1536. The first London edition appeared in the year 1548.

From Zion's Herald. ESSAY ON HOLINESS.

An exhortation to those who have fallen from the enjoyment of holiness.

First, I advise you to realize as much as possible, that the law of God requires you to lead a holy life. You would think this would be an easy thing to what it now is; yea, that it would be your delight to live holily, if you enjoyed what you once did. Be assured, however, your relapse from former enjoyments releases you from no obligation to live in a holy manner. The law of God requires at your hands, perfect obedience in every point. Its requisitions are the same now, as when you felt better disposed and more strength to keep its precepts. Because you have grieved the Holy Spirit, and he has, in a measure, withdrawn his sacred influence, you are not, therefore, to think yourself exonerated from obedience. If a man, by intemperance, deprives himself of sober reason, and plunges into vices which he before abhorred, the civil law considers his intemperance not as extenuating, but as aggravating his crimes: or if by mismanagement, a man becomes poor and unable to pay his debts, his poverty does not liquidate the claims of his creditors. To apply this: if we grieve away the Holy Spirit, we are answerable to God for our conduct, and obedience to him is demanded, as much as if we had the Spirit to help us; the law remits no claim, whether we retain or grieve away the Spirit. Bestir yourselves, therefore, my brethren, that you sin not against God, by omitting any duty, or committing any evil. God watches not only your open and principal actions, but the inward workings of your hearts; he scaneth all your motives of action, your most secret intentions, and the first risings of every thought, of every desire and temper: he

weigheth your words, and continually spieth all your ways. Tremble then, before this all-seeing and sin-hating God! Dare not grieve his Spirit, depart from his law, or displease him in any thing.—Remember, he has given you more to improve than many others have had, and therefore, more is required of you: you have had light, privileges, and manifestations of divine love, far above those of many Christians, and God requireth of you accordingly.

2. Relative, as well as personal duties, are binding upon you. You are surrounded by multitudes, to whom you are required, if possible, to be useful,—to do all possible good to their bodies and souls. How many around you are poor, infirm, sick, insane, foolish, superannuated, melancholy, unfortunate, bereaved, widows, fatherless, &c.; all of whom have claims on your humanity and benevolence, and to whom you must render all the assistance in your power! How many sinners around you are ignorant, stupid, careless, idle, vicious, persecutors, hardened, desponding, &c.; to whom you must administer instruction, warning, reproof, direction, or encouragement, as their cases require! And how many Christians are weak, ignorant, grieved, afflicted, discouraged, disconsolate, tempted, half-hearted, or backslidden! To these, your brethren, you owe important duties. God requires, and all the above named characters need, that you labour for their good to the utmost of your power. And as to be useful is one great end of your life—consider farther: Are there no literary, moral, charitable, friendly, Bible, or Missionary Societies, for you to encourage, and help with your hands, your head and heart? Are none of the temples of your God unfinished, or out of repair? Are no new ones necessary, that immortal souls may hear that word by which they may be saved? Are none of the heralds of the cross, their families, widows, or orphans, destitute of comfortable food and raiment, or other common necessities of life? Ye that are called Christians, and have wealth committed to your trust, consider how worldly men expend their millions in pride, ambition, war, and worldly projects; and are you the only men upon earth, who are incapable of any great enterprise, however good? How will the useless heaps of hoarded gold rise in the day of judgment, and condemn the sordid soul of many a rich professor of Christianity!

If our motives are spiritual and pure, our eye single to the glory of God and the eternal good of men, if we are diligent and faithful in good offices and endeavour to be useful, God will make us blessings to society, and lights in the church, the salt of the earth, and way-marks to heaven for others; and so far as we come short of the good that we might do, in the same ratio, we displease God, and hinder our own holiness. O then, my brethren, be up and doing! God will repay in blessings on your own head, whatever good you do, or faithfully endeavour to do, among your fellow mortals. Perhaps it is because you are niggardly, or tardy and slothful in your attempts at usefulness, that your souls pine and famish for lack of spiritual blessings. All deeds of usefulness must be performed from this principle:—*A desire to obey and please God.* To him alone we must look for our reward; and all we do must be without pride, ostentation, or vanity. "We are, at best, unprofitable servants, and have done only that which was our duty to do."

3. If you would recover the ground you have lost, in point of holiness, you have crosses to take up. The cross does not sit easily upon you now, as formerly, but it has grown heavy and irksome, by being neglected; you will, therefore, find it no easy matter to obey in all things, those commandments which once were not grievous to you. But to obey is better than sacrifice. The cross is your life; and however painful and disagreeable it may be to your cold heart, to take and bear it now, it is the *sine qua non*, without which you cannot be saved.

Therefore, my brethren, parley not with the tempter and your feelings, but obey the Spirit and word of God without hesitation. Force yourselves into the performance of those duties wherein your will is crossed, pride mortified, self abased, and your ALL given up to the Lord. By the crucifixion of self, you will do much towards drawing nigh to God. At least, you will find out the strength of your corruptions, by the opposition they will make to the *Obedience, Usefulness, and Cross-bearing*, which God requires, and by finding out the strength your corruptions have gained, you will see the greatness of your loss in losing purity of heart:

conviction will then increase; and it must increase, till it fills the soul with holy shame and sorrow, for having grieved the Holy Spirit.

But I would not have you go about this *obedience, usefulness, and cross-bearing*, thinking to make yourselves any better, or more deserving of the grace you have lost: I only want you to be *in the way*; for out of this way you never can be holy; and I must particularly caution you not to trust in your works, or sufferings for God, to prepare you for receiving holiness, for that would spoil the whole, and absolutely hinder your recovery. You must feel your own weakness, unworthiness, helplessness, and insufficiency for any good purpose. If you form good resolutions, pray God to bless them. Set out upon nothing in your own strength; and realize that you can make yourself no better by all your efforts. In pursuing the course I have marked out, you will find that sin is mixed with all your actions, words, and thoughts: this will break down your spirits into deep distress and godly sorrow; and your minds will be occupied, with a despondency of help but in God.

4. But if you find the course you ought to pursue attended with many trials and afflictions, submit to them with patience and resignation. The following considerations may assist you to be reconciled to your lot. 1. It is less painful than you deserve. 2. Less painful than what your Lord and Master endured for you. 3. No more trying than what many saints, perhaps most of those who are in heaven, have passed through. 4. Many of your companions in tribulation now suffer as much as you do; perhaps more. 5. Sinners have troubles greater than yours. 6. If you bear not your present trials patiently, you may have much greater to bear. 7. God will not try you beyond your strength. "As thy days, so shall thy strength be." 8. Your afflictions are necessary to purify you. 9. They are tokens of God's love to you. 10. They will terminate in your unspeakable advantage, if received and improved with humility. 11. Others will be profited by seeing you bear all patiently. 12. Death shall end and Heaven reward all your sufferings. These considerations are designed to encourage you to recover holiness, though the way may be strewn with many afflictions and trials. When you are perfectly reconciled to your lot, the Lord may lighten your burden, because he finds you willing to bear it.—Consider, then, some of the principal ends the Lord has in afflicting us. Probably are, 1, to break the natural obstinacy of our will; 2, to stain our pride; 3, to wean us from the world; 4, to bring us nearer to himself; 5, to purge us from idols; 6, to make us heavenly minded.

Perhaps the chief reason of your losing the [exercise of the] grace you have received, was, you consented not to follow a suffering Master through the sufferings to which he called you. Peradventure you met with violent temptations—strong persecutions—little esteem among your brethren—great struggles to keep your old enemies out of the heart—great sacrifices were required—crosses lay in your path—self denial was before you, &c.—But 1, you were not called to martyrdom; 2, nor to confiscation of all your property; 3, to imprisonment, banishment, or stripes; nor perhaps, 4, to any extraordinary trial; yet did you fret, and grieve, and mourn exceedingly; that the way to heaven was so rugged. How would a conversation with one of the ancient prophets, apostles, or martyrs, make you ashamed of your faint-heartedness! And what if you could join the innumerable multitude, which St. John saw in heaven, without passing through any sharp trials on your way thither; would you not think yourself unworthy to rank with those who had arrived there through great tribulation? How you would wish you had borne your troubles patiently! Take then, dear brethren, with patience, and even with thankfulness, all the bitter portions that an all-wise God sees best to send, or permit to be given you.

5. Furthermore, I exhort you to seek happiness in God only. You may, in deed, temperately use the creature's God hath given for your enjoyment, but 1, Use only such as he hath ordained for us; 2, Use them in such times and ways as he hath appointed; 3, And in such degrees; 4, Use them not for sensual pleasure, and the gratification of your own will, but for the health, strength, and comfort of your body, that you may the better serve and enjoy God; 5, Be thankful for them, but continually look for higher blessings; 6, If God seems to hide himself from you, seek not to repair the loss by creature indulgences. "An immortal spirit can find

no happiness but in God: He is the source and centre of our being and happiness. Animal existences may be satisfied with animal and sensual gratifications; but the human spirit finds real and permanent happiness alone, in that Eternal Spirit who gave it being. My brethren, you have not been entirely spiritual and holy, in your desires and pursuit of happiness; and the consequence is, creature desires and gratifications, have stopped up the channels of better enjoyments. Even Christian company, strange as the assertion may appear, sometimes hinders our communion with God, and our happiness. If we are too much in company, talk too short, neglect our own hearts, and forsake our closets, we shall certainly find barrenness in our souls. An eminent Roman Catholic had these words for an epitaph: Say where is peace? For thou its paths hast trod.

"In solitude, retirement, and with God." Thousands of Christians and Christian ministers have found their peace hurt, and their enjoyment of God interrupted, by an excess of company and conversation. Very "few know how to converse profitably more than an hour at a time." How many visits and conversations would have been profitable, had they been some hours shorter, that by their unguarded prolixity have done as much hurt as good. Ministers, especially, says a great man, "I should be 'with God and their books,' as much as possible. Not only our senses and tongues, must be under a gospel discipline, but also our imagination. The pleasures of the imagination may be sanctified, or otherwise, according to the taste and temper of the heart. This faculty of the heart, is so volatile and versatile, that if not reined in by plain scripture and sound reason, it may run away with our innocency and happiness: as too many have proved by experience, and found themselves in the vortex of enthusiasm, error, sin, and misery.

But I would have the imagination run within a circle, circumscribed by the words of inspiration and enlightened reason, the tongue regulated by piety and Christian wisdom; the whole body kept under gospel discipline, and the whole soul set apart to serve and enjoy God only.

* Luke xvii. 10.
† 1 John, v. 3.
‡ 1 Sam. xv. 22.
§ Gen. xxviii. 27.
|| Deut. xxxiii. 25.
¶ A. Clarke.

London Sunday Schools.—It appears, from the annual report of the Sunday School Society, that in London there are 362 schools, containing 55,398 scholars, and superintended by 4,908 teachers, male and female, who officiate gratuitously; and that in Great Britain and Ireland, there are, at least, 700,000 young persons that receive instruction in about 6000 schools, from more than 50,000 teachers, male and female, whose labours are, gratuitous.

From the Baptist Register.
Extract of a Letter to Eld. J. Peck, Agent of the Convention, of 11th Feb.

Beloved Brother in the Lord, I have the most cheering tidings from Tonawanda, three more of the natives have been recently baptized. Three or four more give favourable evidence of a work of grace upon their hearts; others are inquiring; I was there last Sabbath, preached and broke bread. It was an impressive season. The school is flourishing; the number of scholars is increasing; there are now seventeen. The Pagans are bringing their children, and their opposition is falling.

JOHN MINER.

REVIVALS.

REVIVAL IN RANDOLPH, MASS.
Extract of a Letter to the Editor of the Christian Watchman.

Sir,—if you think the following worthy of public notice, please to give it a place in your paper.

Yours, &c.

O. TRACY.

A pleasing revival of religion has been experienced, in the South Baptist Church and Society in Randolph, Mass. It commenced about the last of May or first of June, and continued through the summer and fall. The progress of the work has been slow, and the number of converts, comparatively small. Fifteen, however, have been added to the Church by baptism, and it is hoped, some more will come forward soon.—One circumstance seems worthy of particular notice. About the commencement of the revival, the Church unanimously observed a day of fasting and prayer. This was blessed to the conversion of a man, who had been for more than twenty years a professed Universalist, and an enemy to experimental religion. This kind goeth not out but by fasting and prayer. Let Christians be encouraged; for the Lord hath never said to the seed of Jacob, Seek ye my face in vain.

Revival in Rome, N. Y.—A letter from a gentleman in that part of the country, to his friend in this city, which has been kindly put into our hands, states that the Revival at Rome is still progressing, and is now "the greatest work of grace that

has ever been known in that section of the country." Within eight weeks about 400 converts have been numbered there. Among these are five lawyers, two judges, all the physicians in the place except one, nearly all the merchants, and all the clerks, &c. For some time, there were daily 20 cases of hopeful conversion. For one week scarcely any secular business was done. A solemn Sabbath silence reigned. The distress and agony of the people, could be compared to nothing else but the terrors of the Egyptian first-born. At first much opposition was manifested, but it has all ceased. The ring-leader of those who openly set themselves against the work, an avowed atheist, after being permitted to go on a few days, was in an instant deprived of his senses, and became entirely mad. He was prevented with great difficulty from taking his own life. He has since become sane, and acknowledges it was the hand of God.

This is that which was spoken by the prophet Joel; a scene of frequent occurrence under the apostolic ministry. In that day of great grace, not only here and there, a solitary individual "sprang in and came trembling and fell down," at the Apostle's feet, crying, what must I do to be saved? but three thousand who rose from their beds enemies to God, aliens and strangers to the covenant of promise, in a single day were seen pressing forward, to hear the words of eternal life, and before the setting of the sun, became friends and members of the household of faith. "And there was great joy in that city."—*Philadelphia.*

From the Philadelphia Recorder.
EXTEMPORANEOUS PRAYER.

Extract from Bishop Hall.

Mr. Editor—Please insert the following extract from Bishop Hall, in his controversy with Calamy and others in 1646, on the subject of Extemporaneous Prayer, and oblige your friend and brother,

PHILOS.

"Far be it from me to dishearten any good Christians from the use of conceived prayer in his private devotion, and upon occasion also in the public. I would hate to be guilty, of pouring so much water upon the spirit, to which I would gladly add oil rather. No, let the full soul freely pour out itself in gracious expressions of its holy thoughts into the bosom of the Almighty; let both the sudden flashes of our quick ejaculations and the constant flames of our more fixed conceptions, mount up from the altar of a zealous heart unto the throne of grace; and if there be some stops or solecisms in the fervent utterance of our private wants, these are so far from being offensive, that they are the most pleasing music to the ears of that God unto whom our prayers come. What I have professed concerning conceived prayers, is that which I have ever allowed, ever practised, both in private and public.—God is a free spirit, and so should ours be, in pouring out our voluntary devotions upon all occasions. Nothing hinders but that this liberty and a public Liturgy should be good friends, and go hand in hand together; and whosoever would forcibly separate them, let them bear their own blame. The over rigorous pressing of the Liturgy to the justling out of preaching, or conceived prayers, was never intended by the law makers, or moderate governors of the church."

ANECDOTES.

I remember (says Border) a few years ago that a boy, who was sent upon some errand on a cold winter evening, was overtaken by a dreadful storm, when the snow fell so thick, and drifted in such a manner, that he missed his way; and continuing several hours in that condition, was ready to perish. About midnight, a gentleman in the neighbourhood thought he heard a sound, but could not distinguish what it was, 'till, opening his window, he heard a human voice, at a great distance, pronouncing in a pitiful tone, Lost! Lost! Lost! The poor boy, in some hope of help, kept crying out at intervals. Lost! &c. &c.—Humanity led the gentleman to send persons diligently to seek for the lad, who was at length found and preserved. Happy for him that he perceived his danger, that he cried for help, and his cry was heard.

So will it be happy for us, if sensible of the value of our souls, and their danger of perishing in hell, we now cry for mercy and help to that DEAR AND GRACIOUS SAVIOUR, AND FRIEND OF SINNERS—THAT GREAT AND GENEROUS DELIVERER; WHO came to seek and to save that which was lost.—*Waterville Intelligencer.*

The BIBLE, said a woman once on her death bed, is the best of books indeed. It is my food—medicine—and my comfort. It lies on my table all day and under my pillow all night. O what should such a poor, dying widow as I do without such a comfort! But blessed be God.

"Now while you hear my heart strings break. How sweet my minutes roll, A mortal paleness on my cheek, And glory in my soul."

THE FARMER.

From a Sermon delivered at Windsor, Vt. Dec. 1, 1825.—It has long seemed to me, that there is one evil among us, which can be remedied by no laws, as it depends upon the free choice of every individual:

an evil, therefore, which must be left to work its own cure; and that is, that, in proportion to our population, too many leave the enjoyment of the agriculturist, for other employments. If this arises from its being considered that the employment of the husbandman is not respectable, it is a very great mistake.

Every thing is honorable which is useful and virtuous. This is an employment instituted by God himself, & by him peculiarly owned and blest. It is that on which every thing else depends. What can be more pleasing than to direct the young and tender plant how to shoot, and to cherish its growth? What more humane than the care of those animals which contribute to the comfort and convenience of man? True this employment is laborious; but then labour brings health, and health is the foundation of enjoyment and happiness. The condition of the farmer is a condition of independence. His little domain is his own, his comforts are his own, and he is not at the mercy of the public whim and caprice.—It is not necessarily the case, in this happy country especially, that the farmer must be a stupid, ignorant man. He is taught in his youth the first rudiments of education, and he has many spare hours to read. In the heat of a sultry summer noon, by a long winter's evening fire, he has much time for his books, and in this country they are placed within the reach of all. In every neighbourhood of farmers, there should be a library, well selected for their use, containing geography, travels and history, that they may know something more of the world, its history, and manners, than just of the little spot they themselves occupy. They should spend much of their leisure time in perusing such useful books, that they may be the dupes, neither of political quackery, nor religious imposture, and that they may be able faithfully to discharge the duties of free citizens. Indeed a well informed yeomanry is the stamina of society. If other classes of men are the marble that adorns, they are massy granite that forms the strength and stability of the edifice. On the whole, from my observation of mankind and of society, I do not think, that in any pursuit whatever, a young man has a greater chance for a happy life, than in that of the husbandman. Many a man, after spending fruitless years in speculations, and in the precarious subsistence of an overstocked profession, has sincerely regretted the ill-fated day that he left his father's domicile, where there was land enough and to spare, and plunged into more uncertain pursuits.

FOR THE CHRISTIAN SECRETARY.

MR. EDITOR,

I am a constant reader of the Christian Secretary, and have felt myself much interested in the remarks which have appeared in it, from different writers, concerning a re-organization of the Convention of Baptist Churches in this State.

The necessity of a re-organization appears to me plain, and I had almost determined on the course I should pursue, with reference to it. But the editorial remarks in the last number, have roused my curiosity and anxiety very much, to learn the particular reasons upon which you predicate your "serious objections" to the scheme of "Another Member of the Convention," proposed in No. 3d, Feb. 13th; and your fears of "insurmountable difficulties attending it."—Should I be honoured with a seat in the next Convention, I wish to go prepared to meet the question. If I should not however, I desire to be made acquainted with all the argument upon the subject, pro or con.

For my own part, I have endeavoured to examine the subject candidly; and and though I conceive there may be improvements suggested in the plan alluded to, which, on being pointed out to the author, would gain his acquiescence. I cannot view it in the objectionable light in which it strikes your mind. Nor can I command the confidence which you express, in the establishment of a "Society in each county immediately;" on the contrary, I have my fears whether we should be able to establish, more than four efficient County Societies in the State, and I think a little reflection on the peculiar locality of our Churches, will present you more difficulties than may have yet been noticed.

I hope, Sir, we shall be favoured with your particular views on this subject, without delay, as the time preceding the meeting of the Convention is short.

INVESTIGATOR.

The request of "Investigator," shall be attended to next week.—*Editor.*

Extract of a letter from a gentleman in Buffalo, N. York, to the Editor, dated March 17, 1826.

I will not close my letter, without adverting to the interesting work of God now going on in this place. Several have experienced religion, and there are a considerable number about to join both the Baptist and Presbyterian Churches; and notwithstanding blasphemers rail, the work continues to spread.

Accept my best wishes,

Yours,

S. F.

CHRISTIAN SECRETARY.

HARTFORD, MONDAY, MARCH 27, 1826.

If our obligations rise in magnitude in proportion to the blessings we receive, surely the Church of Christ in this land, is under obligations of no ordinary kind. On whatever side we turn our eyes, we see the light shining in darkness. "The day-spring from on high" is visiting with its cheering and renovating beams, thousands of hearts. "The angel having the everlasting gospel to preach," is on his flight through the midst of heaven.—Souls are exchanging the darkness and danger of the horrible pit and the miry clay, for that foundation that God has laid in Zion. The eternal Spirit, gives efficacy to his own truth, although declared by feeble instruments, and the stout hearted, and far from righteousness, are brought nigh by that blood which speaketh better things, than the blood of Abel.

The church is called upon to arise, and shine, her light being come, and the glory of the Lord being risen upon her.

God is accomplishing his promise, that when "the enemy cometh in like a flood, his Spirit shall lift up a standard against him" God is indeed the refuge and strength of his people, a very present help in trouble. Therefore the saints should not fear, but go forward relying on his strength. We learn from Rome, N. Y. that about 400 are the hopeful subjects of the late revival in that place, and in many other parts of that state, there is a great shaking among the dry bones.

In Vermont, appearances are increasingly favourable to a glorious ingathering of souls to Christ.

In Bolton, Lower Canada we are informed, says the Editor of Zion's Herald, "the Lord has wrought a glorious work within a few months. In our neighbourhood upwards of 30 have experienced the power of converting grace." The accounts from Maine are of a character no less interesting. At Machias, Columbia, Addison, Cooper, Prospect, Belfast, and many other places, multitudes are turning to the Lord.

In Massachusetts, God is doing great things for Zion. In a letter from Rev. Calvin Philleo, we are informed that "favourable prospects of a revival of religion are presented at Westfield and Southampton; also we learn that a pleasing revival of religion has been experienced in the South Baptist church and Society in Randolph At Sturbridge and Southbridge, also, the work of the Lord is progressing, and many are the subjects of converting grace.

From Dartmouth College, N. H. a correspondent writes:—

"Dear Sir—I hasten to inform you, and it is with unutterable emotions of joy, that there are indications that the Lord is about to visit this place in his infinite mercy, and to build up Zion here. Indeed we cannot doubt that he is in the midst of us. 'The time of the singing of birds is come, and the voice of the turtle is heard in our land.' Rec. & Tel.

In Connecticut, some tokens of divine mercy are shown. At Suffield the revival continues. In Granby the word preached has been attended with power to the hearts of a number. The spirits of the contrite are revived, while sinners are inquiring the way to Zion.

In New-Jersey, the arm of the Lord is made bare for the salvation of sinners.

A letter received from the Rev. J. Woolson, gives us the delightful news that the kingdom of the Redeemer is widening its way in the pines of Gloucester county, and about Egg Harbor. The writer says—"We have been recently visited by some gracious showers of divine mercy. The pines echo with the shouts of a Redeemer's praise. Fifty-two members have been added to one society; among them are several seamen, two of whom are masters of vessels. Many others have been blessed with the droppings of mercy, in the awakening and conversion of their souls to God."—*Zion's Herald.*

In some parts of Virginia, North Carolina, and Missouri, sinners are flocking to the standard of Christ.

These are but a few, of the many, tokens of God's special favour with which his church is now distinguished. Blessed indeed "are the people that know the joyful sound," and faithful, and zealous, should that people be, to advance the glory of His name, who is their "strength and their Redeemer."

The Rev. C. M. Fuller is appointed agent of the "Connecticut Baptist Education Society," and is now circulating among the Churches in this State. He is hereby recommended to the friendly attention of our brethren, and the public; and his objects to their liberal patronage.

The extract on the 1st page, from an Essay on Holiness, taken from Zion's Herald, we deem excellent, and calculated to edify the penitent and believing.

We have taken the liberty to add a few words, enclosed in brackets; not with a wish however, of courting disputation.—Believing as we do with the Apostle, that the Christian's "life is hid with Christ in God," we cannot think that the principle of holiness is ever eradicated from his heart. Yet we have no doubt that owing to causes suggested in the Essay, it often exerts but a feeble influence.

But although we hold to the doctrine of the perseverance of the Saints in holiness to eternal life, yet it should always be remembered, it is a perseverance in holiness; and if those

who claim to "have this hope in them," do not strive to purify themselves as Jesus was pure—if they do not give evidence that they "hunger and thirst after righteousness," and a complete conformity to the holy moral image of Christ, our great example, and feel in their hearts the love of Christ, constraining them to internal and external obedience to him in all things, they have no warrant in the word of God, for believing that they have ever had the Law of God written in their hearts; but have reason to fear and tremble, lest they are still under the dominion of a carnal mind, which is death; and that following the principles of their natural hearts, they shall finally return from their external reformation, "like the dog to his vomit, or the swine that was washed, to her wallowing in the mire."

To the Editor of the Christian Secretary.

SOUTHAMPTON, MARCH 15th, 1826.

The good work of the Lord is still going forward in the towns on Connecticut river.—Three more were baptised in Suffield last Lord's day. Indications increasingly favourable are manifest. I firmly believe that the whole town will be overspread with the reaction of the mighty tide of mercy. The church is in harmony. They all speak, and appear to feel the same thing. I am constantly passing from town to town, robbing them to do others service. O that the time may come, when the poor and the destitute shall have the Gospel preached unto them. The Lord is visiting Westfield. I visited a school at the Farms this week, where 19 dear children, from the age of 10 to 14, expressed their determination, to pray to God for mercy, so long as they should live. The intermission was spent in prayer.

In Southampton the work has begun. The place is blockaded. Many have shut themselves up in their houses. Two have been baptized here this week. Dagon will fall before the ark of God. Pray for me. I pray God to visit Hartford in mercy.

A word respecting the Secretary. 1st. To Ministers. This paper is a good one. It must not languish. Let us put forth our united efforts to patronize, and sustain it. Let each subscriber obtain one more subscriber. This can be done with perfect ease, and thus double the whole number. Let us set ourselves immediately about the work.

Please send me two papers per direction. Yours, &c. CALVIN PHILLEO.

E. on the resurrection of Christ, will appear next week

General Intelligence.

CONGRESSIONAL.

March 15.

In the Senate, Mr. Randolph withdrew the motion made by him yesterday, requesting of the House of representatives the copy of a bill passed by the Senate in the year 1807, "suspending the privilege of the writ of Habeas Corpus, for a limited time, in certain cases," and, after addressing the Senate for four hours, moved the printing of the report of a Committee of the Senate, of which Mr. Adams was chairman, in relation to the case of John Smith, a Senator from Ohio; whom a motion was made to expel from that body upon the ground of his participation in the designs of Aaron Burr. The motion was rejected, when Mr. Randolph gave notice that he should renew the motion every day, and call for the ayes and noes upon its decision.

In the House of Representatives, yesterday, the routine business was soon despatched, and about half past 12 the House went into Committee of the Whole, on the amendments of the Constitution Mr. Pearce, of Rhode-Island, and Mr. Wood, of New-York, both addressed the Committee against the proposition to amend: when, on motion of Mr. Isaacs, of Tennessee, the Committee rose.

March 16.

In the Senate yesterday the announcement of the death of Mr. RANKIN produced an early adjournment. By reference to our first page, it will be seen that the injunction of secrecy was removed from a part of the Executive Journal on the subject of the Panama Mission.

In consequence of the death of Mr. Rankin, late member from Mississippi, which was announced to the House in a few feeling remarks, by Mr. Owen, of Alabama, the House of Representatives did no business yesterday, except appointing a Committee to superintend the arrangements for the funeral, which will take place to-day at 12 o'clock.

Our readers will have seen, from yesterday's paper, that the long protracted deliberations of the Senate on the Panama mission, have been at length brought to a close, and that they have eventuated in an approval of the nominations. The injunction of secrecy has been removed from their proceedings; and it will be curious to trace the whole of them, if that should be practicable, from the first reception to the final disposition of the nominations. If, as has been stated, the Committee of Foreign Relations, made an elaborate report against the mission, that report must in fact, if not in form, have been set aside and overruled. In that event the importance will be manifest, of such an organization of the Committees of Congress, as to afford to the Executive the opportunity of presenting inchoative measures in the most favourable light. It is upon an analogous principle that, according to Parliamentary usage, the Speaker always endeavours to appoint a majority, of all Committees raised, in favour of the bill or proposition referred to them. Such, we believe, has been, prior to the present session, the uniform practice of both Houses of Congress. If the Committee in the Senate of Foreign Affairs had been arranged on that principle, it would have made an affirmative instead of a negative report on the expediency of the mission; and there can be little doubt, on that supposition, that this measure would have been long since disposed of. We hope the delay may not ultimately

deprive the country of the benefits of the mission.

March 17.

In the Senate yesterday no business was transacted.

The House of Representatives assembled at eleven o'clock yesterday, in order to attend the funeral of the late Christopher Randolph, the late Representative from the State of Mississippi. As during life no member of the House was, perhaps, more generally esteemed, so the death of no one has excited a deeper feeling of regret. In the prime of life, he had before him, according to the ordinary course of nature, a long career of honour and usefulness. Before the harvest of his renown was fully ripe, the unsparing scythe of death has cut it down; it has withered in its greenness; its blossom—its scattered to the four winds; and we have only left that sweet and refreshing fragrance which they have left behind them. His virtues were impressed on the hearts, and survive in the memories of those who knew him. A few years more, and they, with all the virtues of the present generation, will only live on the records of history, and in the spirit of their posterity.

The President, with the four Secretaries, and the Postmaster General, entered the Hall soon after eleven, and took their seats on the left of the Chair. About half past eleven the corpse was brought into the Hall, preceded by the Sergeant-at-Arms and the Committee, and followed by the mourners. Soon afterwards the Senate, preceded by the Sergeant-at-Arms, and Vice-President and Secretary, entered the Hall, when the Vice-President took his seat in the Chair, on the right of the Speaker, and the Senators occupied the seats which had been left vacant on the right of the Chair. The Supreme Court Judges then entered, and took their seats opposite the Senators.

The funeral service was performed by Mr. Post, the Chaplain of the House of Representatives, consisting of a discourse and prayer. Soon after 12 o'clock the procession moved from the Hall, in the manner described in the order published in our Journal of yesterday, to the burial ground, where the remains of the deceased were deposited by the side of those Senators and Representatives who lie in the same enclosure.

The fineness of the day induced a great concourse of spectators, and one universal feeling of respect and regret seemed to pervade the whole.

The following description of the burial ground may appropriately follow this brief description:

The ground whereon was interred those Members and Officers of Congress who have died in Washington, is situated about a mile from the Capitol. The ground is well enclosed by a high brick wall, but is injudiciously chosen, a part of it being low and marshy, and often covered with water. The tombs of the members are of free stone, uniform, and plain in structure. They consist of a base four feet square, and a pedestal three feet high, surmounted by a cone. Their whole height is about five feet. The inscriptions are of uniform tenor as follows:

IN MEMORY
OF THE HONORABLE
A SENATOR IN CONGRESS FROM THE
STATE OF
DIED
AGED

They are seventeen in number, viz.

	died, aged,
Uriah Tracy, of Connecticut, Senator,	1807, 52
Ezra Darby, of N. Jersey, Representative,	1808, 39
Francis Malbone, Rhode-Island, Senator,	1809, 50
Thomas Blount, North Carolina, Senator,	1812, 52
John Smith, Pennsylvania, Representative,	1812, 51
John Dawson, Virginia, Representative,	1814, 52
Samuel Alleyne Otis, Massachusetts, Sec. Sen.	1814, 73
Elijah Brigham, Massachusetts, Representative,	1816, 73
Richard Stoddard, N. Carolina, Representative,	1816, 48
George Mumford, N. Carolina, Representative,	1816, 48
David Walker, Kentucky, Representative,	1820, 47
Nath. Hazard, Rhode Island, Representative,	1820, 47
Jesse Slocumb, N. Carolina, Representative,	1820, 40
James Burrell, Rhode Island, Senator,	1820, 48-9
William A. Trimble, Ohio, Senator,	1820, 85
William Pinckney, Maryland, Senator,	1822, 58
William Lee Ball, Virginia, Representative,	1824, 43

The tombs of the Vice Presidents who are interred here, are of different and more splendid order. The tomb of Vice President Clinton was erected by his children. It is free-stone, with marble panels, and is about twelve feet in height. On the opposite side are some emblems of war. The inscription is as follows:

TO THE MEMORY OF
GEORGE CLINTON.

He was born in the state of New York, on the 26th of July, in the year 1739, and died in the city of Washington, on the 20th of April, 1811, in the 73d year of his age.

He was a soldier and a statesman of the revolution. Eminent in council, distinguished in war—he filled with unexampled usefulness, purity, and ability, among many other high offices, those of Governor of his native state, and Vice President of the United States.

While he lived, his virtue, wisdom, and valor, were the pride, the ornament, and the security of his country; and when he died, he left an illustrious example, of a well spent life, worthy of imitation.

The tomb of Vice President Gerry, is of white marble, and has attracted much admiration, both on account of its chaste and classical structure, and its peculiarly neat and appropriate inscription. No American can behold this tomb, and peruse its brief and simple legend, without feeling prouder of his country. In the words of Mr. Adams, "The blood of lofty patriotism will mantle on his cheek, the fire of conscious virtue will sparkle in his eye." The inscription reads thus:

OF
ELBRIDGE GERRY,
Vice President of the United States,
Who died suddenly in this City
On his way to the Capitol,
As President of the Senate,
Nov. 22, 1814,
Aged 70.

Thus fulfilling his own memorable injunctions—

"It is the duty of every citizen, though he may have but one day to live, to devote that day to his country."

It is stated, in the *Catawba Journal*, published in Charlotte, N. C. that another Gold Mine has been discovered, about half a mile from that place, on the plantation of Maj. Macomb; and from the examination which has already been made, it is believed to be both extensive and rich. The gold is in a vein of iron ore and ferruginous earth; but its depth and breadth have not been ascertained.

March 18.

The almost exclusive occupation of our columns by Mr. Everett's speech has compelled us reluctantly to omit much that should have appeared to-day. Among other matters laid over for our next, are the proceedings in both Houses of Congress of yesterday; and a further extract from the Executive Journal of the Senate, relative to a motion of Mr. Randolph, which had been withdrawn, and was afterwards, on motion, permitted to be placed on the Journal.

March 20.

In the House of Representatives on Friday a long and very interesting message was received from the President of the United States, in relation to the Mission to Panama. A message was also received, recommending an appropriation to defray the expenses of the mission; which was referred to the committee on Ways and Means. A Bill was reported from the committee on Naval Affairs, to provide for an additional naval force for the protection of our trade to Brazil. A Bill was reported from the Committee on Public Buildings, by Mr. Van Rensselaer, making an appropriation for the Capitol, the grounds round it, and the completion of the East room in the President's House. The House went into Committee on the Massachusetts claim, on motion of Mr. Dwight, of Mass. but afterwards rose and reported progress, with an understanding that the committee should sit again on the subject on Friday next. The House was engaged during the residue of the day in passing through Committee two bills in relation to Land Claims. Mr. Newton, of Virginia, laid on the table a resolution inquiring as to the propriety of dry docks for the preservation, repair and use of the Navy. Resolutions were offered, by Mr. Bartlett, of N. H. on the subject of extending the pavements of the city; by Mr. Henry, of Kentucky, relative to the disposal of lands on which there are Gold and silver mines; by Mr. Weems of Maryland, relative to a change in the laws of naturalization, so as to allow the right to any person who may prove a prior residence of five years in the country, although he may have omitted to have made a declaration of his intention. Mr. Moore, of Kentucky, introduced a joint resolution, relative to the powers exercised by the Supreme Court of the United States, in relation to executions in Kentucky, which were read twice. On motion of Mr. Stewart, of Pennsylvania, the Secretary of war was called on for information relative to the organization of the Corps of Topographical Engineers, and their adequacy to perform the duties now imposed on them.

In the House of Representatives, on Saturday, Mr. Mercer, of Virginia, from the Select Committee to whom that part of the message of the President which relates to an Observatory was referred, reported a Bill to establish an Observatory in the District of Columbia. The bills to extend the Charters of Georgetown and Alexandria, passed through committee, and were ordered to be read a third time on Monday.

Some other private bills went through Committee; one of which, for the relief of W. L. D. Ewing, was laid on the table for the present. This is the case of the Receiver of Public Money in Illinois, who lost a considerable sum belonging to the United States, by the robbery of the Bank at Vandalla.

Nat. Jour.

Boston, March 18.

Latest from Greece.—We have received the *Oriental Spectator* to Jan. 6. It contains no intelligence of any important event. Missolonghi, the siege of which was the only enterprise in which the Turkish and Egyptian armies were engaged, had not surrendered. Ibrahim Pacha embarked for Missolonghi from Patras, Dec 14, with the troops he had brought with him from Navarin and Modon to aid in the siege. He left Jussuf Pacha, at Patras, who was about to proceed to his government of Magnesia, to which he was appointed four years ago. He had remained at Patras because his presence was thought necessary for the defence of the place. A subsequent account, without date, from Missolonghi, states that Ibrahim had landed there all his cavalry, and a part of his infantry. The Albanians were to attack the place by land, and the Egyptians by sea. The *Oriental Spectator* states that in an action between the Turkish and Grecian fleets in the Gulf of Lepanto, the latter had lost a polacre belonging to Tombasi, and that subsequently the fleet had returned to Hydra. The troops of Radschid Pacha before Missolonghi, independently of those of Ibrahim, are represented at 12,000 men; the Greeks who defend this place, are said to be short of provisions, and the *Spectator* confidently anticipated its speedy fall.

Col. Favier was at Athens busily engaged in forming the Greek troops into regular corps, and drilling them after the European manner. It is acknowledged that the Greeks under his order learn readily, and perform the exercise with facility. A letter of November 25, states that this corps then consisted of 1200 men, and that the number was increased every day. A similar corps was formed at Napoli di Romania. The Turks had retreated from Zalona to Zeitouni, and the place was occupied by the Greeks. It is stated that Jussuf Pacha, not knowing that the Turks had left the place, sailed from Patras with 100 men, and for some purpose proceeded towards Salona, when he was unexpectedly attacked by Goura and had sixty of his men taken prisoners. He made a precipitate retreat, and succeeded in gaining his vessel, and effecting his retreat to Patras. The following are the only articles in these papers which appear to be worth the trouble of translating:

ATHENS, Dec. 18.

Goura is now here, and commands the citadel, where there are not more than two hundred men. Col. Favier has the command of the city, where the number of troops has increased, Greeks having arrived from different quarters, among others, from Salem, which is now occupied neither by the Turks or Hellenians. I should judge from a glance that there are more than two thousand men, altogether—infantry, light artillery, and light cavalry, for

there are not more than two hundred horses that are disposable.

The famous grotto of Parnassus, which was the abode of the unfortunate Ulysses, is now guarded by six armed Greeks, by order of the government. The wife and mother of Ulysses are shut up there. This grotto is inaccessible. It is on the summit of a mountain, and can only be reached by a double wooden stair case, which can be taken away. At the entrance is an iron door, which can be opened and shut at will; the cavern is several hundred feet deep. There are several magazines on the right and left, mostly filled with provisions of different kinds. The water which drops constantly and always in the same quantity, from certain places of the upper vault, is sufficient with these provisions for all the wants of life.

Smyrna, Jan. 6.

The Grotto of Parnassus, of which mention is made in the letter from Athens, is situated a league from Castro, which is the ancient Delphos. The following account of this city was communicated to us by Mr. Fauvel, who visited that city. It is extracted from one of his manuscripts.

"Delphos, which is situated three leagues to the east of Salona, is now called Castro. Sixty houses and three little churches, painted in fresco in the worst taste, have taken the place of Delphos, its temples, its riches, its pictures, and its statues. But the immense rocks, which form the Cave of Corycius, the Double summit, the Castalian Fountain, the Stadium covered with Panticlenia marble, and more than all, a religious feeling which we cannot resist in approaching this spot, would indicate plainly that here was the temple of Apollo, without the assistance of the inscriptions that are found on these ruins, and which cover the whole wall."

By an arrival at N. York from Europe, we are furnished with Russian State papers, respecting the relinquishment of the throne of Russia by Constantine, and the acceptance of the same by his younger brother Nicholas.

The 1st is the manifesto of Nicholas, setting forth his grief for the death of Alexander, the abdication of his brother Constantine, his own assumption of the imperial authority, and the acquiescence of the Empress-mother in these measures, &c.

2d. The letter of Constantine corroborating the facts stated in the manifesto.

3d. The manifesto of the late Emperor Alexander, prepared before his death, establishing this arrangement in regard to the succession.

4th. A letter from Constantine to his mother, written after the death of Alexander, stating that the assumption of the throne by Nicholas was agreeable to his desires, as expressed to the Emperor Alexander during his life, and that his brother had desired him to hold the documents concerning the transaction in his own hands, until his death. That his sentiments on the subject were the same now as formerly.

5th. A letter from Constantine to Nicholas, condoling with him for the death of Alexander, and begging Nicholas to receive from him, first the oath of submission and allegiance, promising to serve him with all that faithfulness and zeal, that he had displayed in the service of his father and brother.

On this subject, the *London Courier* of Jan. 14th remarks,

"For a long series of years, there have not been State Papers communicated to the world of greater interest, or of more importance. Still, however, they leave a chasm, which may not be very speedily supplied. We yet remain unacquainted with the causes which originally induced Constantine to renounce his rights of primogeniture. This proceeding we are hardly disposed to regard as a voluntary one. It was doubtless the result of circumstances, which made it imperative upon him at that time to take such a step; and the diplomatic form of completing the business, followed as a mere matter of course. The subsequent determination of Constantine, to adhere to the renunciation he had declared, appears, from the documents referred to, to have been perfectly spontaneous. Altogether, the transaction is singularly curious in every point of view."

It remains to be seen whether a private family arrangement of this kind, altering the succession to the throne by setting aside the rightful claimant, will be acquiesced in by the Russians themselves, without any further statement than what they now have, as to its real causes. One important point, meanwhile, is solemnly established in these official papers, that the crown of Poland remains incorporated with the Imperial one. Constantine claims nothing in exchange for what he has surrendered, but to remain as he is; an extraordinary instance of moderation, if it be moderation, or of submission, if necessity dictates the course he has pursued.

It is stated in the *Washington Gazette*, that a son of Bolivar, and a son of Prince Murat, will become students at the ensuing term, at the Virginia University.

John Rake was found dead near Flemington, N. J. verdict, by intoxication. He had been to what is called a chopping frolic, and drank too much. The fate of many of his namesakes.—*Noah.*

A Burmese Orphan.—At the commencement of the Burmese war, one of the boats of His Majesty's ship *Liffey*, came up with one of the Burmese war-boats, when every man on board the latter jumped into the water; and on boarding the boat, our tars found a Burmese male infant, a few months old. The Sergeant of Marines made prize of the little fellow, and took him on board the *Liffey*, where he thrives under the care of his nurses, consisting of every sailor in the ship. The Captain intends to bring home the little foundling, and educate him in England.—*London paper.*

Grand Jury.—The departure from the positive and special duties of Grand Juries, has been complained of as an evil. In one state they present a person as a suitable candidate for governor. In Clarke county, Georgia, we find, among other presentments, the following:—*N. Y. Daily Ad.*

We present James Jackson for keeping a disorderly house—witnesses, Lewis Bradberry, and Richard Adams.

We present James Vincent and Polly Gann, for living together in a state of adultery—witnesses, James Shaw, Obed. Vincent, and J. Allen.

The Grand Jury have examined the state of the county funds as submitted to us by the clerk of the Inferior court, and are satisfied that the accounts are correctly kept.

The conduct of Judge Underwood, during the present session, meets the approbation of the Grand Jury.

A line of stages runs from Wheeling to Baltimore—through in six days.

Extract of a letter from Fayetteville, N. C. dated 14th inst.

"We have just received information, that the horses of the mail stage took fright about six miles on the other side of the Cape Fear River, while the driver was drawing water for them—left the stage road about a mile from the river, took the Ford road, and having run into the river, the whole disappeared in a few moments. Unfortunately, the river is high, and it is feared the mail will be totally lost. The mail from your city must have left on Wednesday the 8th instant."—*N. Y. Ad.*

The United States own twenty five millions of acres of surveyed land, in the several states. The unsurveyed lands must be very extensive.

BOSTON, March 19.

A violent outrage was committed last week at Townsend, Middlesex county, on a boy named James Baldwin, by one of his uncles—a man of ungoverned temper.—The boy lived with his grandmother.—The uncle told him, if the gray jacket went through the entry again, he would put a ball in it; and he fulfilled his threat, though he fortunately missed the boy.—As the boy was going to bed between 8 and 9 o'clock, being near the door of the room where his uncle was, the humane relative fired his gun a second time, the ball of which entered the leg of his victim, and shattered the bone. The lad exclaimed, 'you have broke my leg,' and the uncle replied, 'is it no worse?' The unfortunate child is considered as dangerously wounded. The perpetrator of the offence is in Concord gaol.

Influenza in China.—A letter from Wampoa near Canton, of September 26, states, that an epidemic cold prevailed there, and whole crews of vessels had been at once taken down with it.

It thus appears that the disorder has raged in the Southern as in the Northern Hemisphere; in the Eastern as in the Western. It has indeed been a universal complaint.—*Bos. Pal.*

Perpetual Motion.—The following curious advertisement is copied from the Portsmouth Commercial Advertiser.

"TAKE NOTICE. The subscriber offers to convey two persons of common size from Portsmouth to Boston by the power of Perpetual motion. The machine is a late invention. He will give bonds in the sum of one hundred dollars to convey the said persons in a safe manner to Boston in two days or pay the damage. The machine is not to be drawn by man nor beast. Price of fare \$50 to be paid when a bond to fulfil the contract is given. JONATHAN CHASE."

MINERAL WEALTH OF THE U. S.

Gold mines of North Carolina.—Mr. C. E. Rothe, a miner from Saxony, engaged by Professor Olmstead to make mineralogical surveys in the State, has written lately a letter on the subject, which is published. He makes the following statements.—*N. Y. Rel. Chron.*

Three different formations have been discovered in the Greenstone, and Greenstone Slate, which are the only rocks that contain the veins of gold and other minerals.

One formation, principally situated in Mecklenburg co. contains the Gold in veins of iron ore.

A second formation, situated in Cabarrus, Montgomery, &c. generally contains the gold in veins of quartz. In this formation, the gold is irregularly placed between the different strata of the quartz. The greater part of the gold which is found at this time, is obtained from veins of this formation. These veins are not so extensive as those of the first formation.

The third and last formation, has not yet been so well examined as the two former. It appears to be composed of a variety of different ores, containing gold in a state of mechanical mixture with them.

A society has been organized in this vicinity for the purpose of working these mines, systematically and extensively; and for the purpose of proceeding scientifically to discovery of other veins.

Slave Trade.—By the following copied from Nassau papers of the 4th inst. received by the schooner *Leo*, Capt. Claxton, at Baltimore, it will be seen that the slave trade is getting more precarious every day, in consequence of the vigilance of the English and French cruisers.

The French frigate *Antigone*, while cruising lately on the south side of Cuba, captured the French brig *Hyppolite*, with SLAVES.

Lineal Ancestors.—It is at first view astonishing, says Blackstone, to consider the number of Lineal Ancestors which every man has, within no very great number of degrees: and so many different bloods is a man said to contain in his veins as he hath lineal ancestors. Of these he hath two in the first ascending degree, his own parents; he hath four in the second, the parents of his father and the parents of his mother; he hath eight in the third, the parents of his two grandfathers and two grandmothers; and by the same rule of progression, he hath an hundred and twenty eight in the seventh, a thousand and twenty-four in the tenth; and at the twen-

tieth degree, or in the distance of twenty generations, every man hath above a million of ancestors, as common arithmetic will demonstrate.

So of *Collateral Kindred*—If we only suppose, says the same author, each couple of our ancestors to have left, one with another, two children; and each of those two children to have left two more on an average, (and without such a supposition the human species must be daily diminishing,) we shall find that all of us have now subsisting, near two hundred and seventy million of kindred in the fifteenth degree, at the same distance from the several common ancestors as ourselves are; besides those that are one or two descents nearer to, or farther from the common stock, who may amount to as many more.—*Trenton Emporium.*

FRANCE.

By the *Lewis*, from Havre, we have French papers to the 23d January.

A ship canal is to be cut from Havre to Paris; distance 58 leagues. The project was originally conceived by Buonaparte, but will be submitted to the chambers by the present government. Vessels now go up to Rouen, which place is only nine miles from Paris. The result will be of great consequence to that city.

The plague is making frightful ravages in Moldavia, Wallachia, and the neighbouring provinces.

Accounts from Rome, state that his Holiness has put an end to several sinecure offices.

A man was found frozen to death in his obscure chamber in Paris. He was a miserable looking wretch, who fed on bread and water. No less than 30,000 francs in gold and notes were found in a belt which he wore around his waist, and 100,000 francs more were found in his mattress and concealed in other parts of his garret. His relations humanely sent a cart to carry him to Pottery Field, but when they discovered his wealth they countermanded the cart and sent a hearse, and attended as mourners. His only friend was a dog who slept in a closet, and in attempting to crawl into the quarters of his dog to keep himself warm he perished. He was 70 years old, and was called Jeffroy.

A battle was fought on the 2d Sept. at Deenackie, in Batavia, between 10,000 natives and the Dutch troops, amounting only to 300, including 60 English. The latter were defeated. The natives were advancing on Samarung, destroying the coffee and sugar plantations. The Europeans were shipping their property.

The official Gazette of Carlsruhe, states that a plot existed to assassinate the Emperor Alexander, and change the form of government. The plot appears to have originated with the nobility, who are numerous. Among the persons arrested are Prince Lapouchkin and Count Michell Orloff; also, a Dolgrauky and a Demidoff, who are younger branches.

The subscription to the family of General Foy amounts to one million of francs!

The official gazette of Madrid contains the following article in the shape of affidavit: Miss Elizabeth Cano, born in 1786, of delicate constitution, attained the age of 15 without serious indisposition; in 1801 she was attacked with epileptic fits, which terminated in a deep sleep that lasted three months; she recovered and enjoyed perfect health for several months, when she again fell asleep, which lasted seven months; she awoke and continued in good health until 1815, when she took a nap which lasted until September, 1825, ten years? She lived, however, but six days after she awoke, her frame being exhausted. She remembered persons from their voice. We have our doubts of the truth of this story, though told by authority.

It was rumoured at Frankfurt on the 15th January, that the Empress Elizabeth, the widow of Alexander, had died at Taganrock.—*N. Y. Nat. Advocate.*

Mr. Randolph has broached a very singular subject, and has brought to light one of the most extraordinary transactions known to this government, viz. no less than passing an act by the Senate, suspending for a limited period, the *habeas corpus act*, in direct violation of the constitution of the U. States. What was the object, or who it was to effect, does not appear; but it seems, Mr. Adams, then a member of Senate, took the lead in having this strange law passed. The remarks of Mr. Randolph are extremely curious and interesting.—*ib.*

Installation.—The Rev. Dr. Beecher will be installed, as pastor of the Congregational Church in Hanover-street, in this city, on Wednesday next, services to commence at 11 o'clock, A. M. It is expected that the sermon on the occasion, will be delivered by the Rev. Heman Humphreys, D. D., President of Amherst College.—*ib.*

The Rev. B. Manly, of Edgefield, S. C. has accepted a unanimous call from the Baptist Church in Charleston, late under the pastoral care of the Rev. Dr. Furman.

OBITUARY.

In this city, Miss Melinda A. Danforth, 21, daughter of the late Mr. Samuel Danforth.

At Killingworth, on Saturday last, Capt. Jonathan Williams, aged about 65.

At Saybrook, on the 25th ult. Mason H. Post, son of Levi B. Post, aged 1.

NOTICE.

The Annual Meeting of the Baptist Society in Hartford, for renting the pews and slips in the Baptist meeting house, and for transacting the business of the Society, will be held at the meeting house, on Wednesday, the 5th of April, at 2 o'clock, P. M.
J. BROWN, Clerk.

HYMN BOOKS.

A collection of Hymns for Conference Meetings, and for private devotion, selected from the most approved authors; revised and improved by Rev. E. Cushman, for sale at this office.

POETRY.

From Lucia's Garland.

TO MY EVER-BLOOMING ROSE.

Thou fairest flow'r of Flora's train,
That I with care so fondly nourish;
Embalmed in fragrance, wash'd in dew,
My rose! how sweetly dost thou flourish;
An emblem of that pious heart,
To true, sincere repentance giv'n,
Whence tears do flow, and sighs arise,
Whose fragrance pure ascends to heav'n.

Unlike thy gay companions round,
That for a little season blossom;
And then are gone—but thou sweet rose,
Dost sometimes grace chill winter's bosom.
So flourishes the Christian's heart,
That's warm'd, and glows with love divine,
And oft in cheerless scenes of woe,
Its heavenly graces brighter shine.

Though thorns forever round thee grow,
And lurk beneath each charming flower;
Careless—thou bloomest in the midst,
For thorns to harm thee, have no power.
Just so the heart from earth detach'd,
And ev'ry vain and sinful pleasure,
Careless to all, but to secure
In heav'n, a never-failing treasure.

Oh! may my heart, like thou sweet rose,
Amidst the ills that round me rise,
Flourish in ev'ry season here,
And blossom only for the skies.
There may I be translated safe,
Where pleasures flow in sweet succession,
Where flow'rs expand, that never fade,
And bliss abounds beyond expression.

LUCIA.

A CLERGYMAN'S ADDRESS AT THE ALTAR OF MATRIMONY.

SELECTED.

The duties between man and wife are various and important. They suppose the union not of persons only, but also and principally of affections. It is not joining of hands, but of hearts; which constitutes marriage in the sight of God.

See, then, that no motives of interest or convenience, deceive you into a notion that you love one another, while you do not. It is not the bare form of vowing in the most solemn manner at the altar, that can possibly give sanction to falsehoods, or render innocent such mercenary lies. Trifle not, I charge you, in this awful instance, with the God of nature, truth, your own hearts, and your own comfort! God never winks at the violation of nature, or suffers it to take place with impunity. But this must be the case in every marriage where mutual attachment is wanting. And that family is uniformly cursed with the most substantial wretchedness, where there subsists no love between the heads of it.

You who are the husband, must treat your wife with delicacy and discretion.—Nothing in nature is so endearing, so winning, so captivating, as tenderness; nothing creates aversion so soon, so strong, so inveterate, as rudeness, indifference, or disrespect. She is the weaker vessel, and depends on you for protection and support, in all her difficulties. For your sake she has left her friends, her connections, and all the world; and shall she meet with a tyrant instead of a lover, she may repent of this day as long as she lives.

Never incense or insult her; and as you wish to keep your own temper and peace, ruffle not hers: for crossness and asperity, especially when they settle into moroseness and ill nature, are the qualities of a savage, not of a Christian. Never, on any pretence whatever, squander that in dress, or dissipation, which you should lay by for the benefit of your family. By all the laws of God and man, of justice and love, they have a high claim on whatsoever you can earn; and every unnecessary indulgence, by which you take a part from them, is at their expense and injury.

Consult your wife especially on all cases of difficulty; it is her interest, as well as duty, to give you the best advice she can. Never keep her ignorant of your circumstances: This has been the undoing of millions of families. The wife who deserves the name will never fail to economize, when she knows that her partner's circumstances require it. Women of good sense seldom abuse their husband's confidence. And you will see few happy families, in which the wife is either a slave or a cypher.

Mutual happiness is your mutual object; yield therefore to one another. Be ye equally yoked, is the command of God; let neither seek basely to throw an undue weight on the other's shoulders. Suffer no intemperance from any quarter whatever, to interrupt your harmony: you are connected for life. Nothing can separate your fate in this world; O let nothing divide your affections. Regard each other with the fullest confidence; the least spark of suspicion from either, must forever blast the comfort of both. There can be no harmony where there is no faith. A wife should not only love her husband, but on every occasion show him all the attention in her power. Study by every means to make his home comfortable and inviting. Where the trea-

sure is, there will the heart be also; and a man's presence, as well as his heart, will always be there most, where he has most pleasure. And I will venture to assert it as a fact incontestible, that he who finds his home a paradise, will seldom stroll into the wilderness of the world. While on the other hand, a scolding wife and hot house, have driven many a wretched husband to a tavern, or tippling house, where cards, women, and wine, have sealed his own and the destruction of his family.

In a word, be habitually kind and loving to one another. Have no separate secrets, nor allow yourselves any airs of mystery: but open out your whole hearts to one another. Conceal as much as possible one another's foibles, and cultivate habits of affability, forbearance, and good nature. Never be sullen or in a pet with each other, especially in presence of strangers. And to say all in all, love and live together as the heirs of glory; and may the richest blessings of Almighty God be your mutual portion, both in this world and the next. In addition to the above, husbands and wives would do well, by frequently perusing God's holy word, especially the following scriptures.—Eph. v. 22. 25. Wives submit yourselves unto your husbands, as unto the Lord.—Husbands love your wives, even as Christ loved the church, and gave himself for it. Again, Col. iii. 19. Husbands love your wives, and be not bitter against them. Read also Prov. v. 18. 19. Let thy fountain be blessed: and rejoice with the wife of thy youth. Let her be as the loving hind, and pleasant roe, &c. Malachi, iii. 14. 15. The Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously; and is she not thy companion, and the wife of thy covenant? Take heed to thy spirit, and let none deal treacherously against the wife of his youth. Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you—and be ye kind one to another, tender hearted, forgiving one another. Eph. iv. 31. 32. For where envying and strife is, there is confusion and every evil work.—James iii. 16.

PRAYER.

As the mind will derive a colouring from the company one keeps, so too the mind, much in communion with God by prayer, becomes in some measure like him, catching the reflection of his glory. He who has never felt the efficacy of prayer, in lifting his heart above a sordid world, has never felt the sweetest, holiest sentiments of religion; he knows not the hallowed glow which pervades the soul, communicating an indescribable sentiment of devotion, and fullness of joy; and by which he seems in truth "wrapt, inspired"—it is a foretaste of heaven, it is an earnest of that holy fervour, with which the souls of glorified saints are filled, and burn when falling down before God and the Lamb in heaven, they obtain the consummation of their bliss, in adoring them without end. He who has never approached his God in weeping humility, knows not what comfort prayer can bestow, pouring its secret balm into the heart of despondency, lighting up the smile of heavenly hope, while it chases away the gloom of despair. Go, inquire of the child of misfortune, of what use prayers have been to him—he will tell you, that when Heaven afflicted and man forsook—when all human consolation seemed but the ill-timed mockery of his woe; that, when he kissed the rod that chastened him, and bent his knees to his God in prayer and humility, the weight was lifted from his heart, and he rose from his knees, resigned and consoled; and the sorrow of his soul was softened down into a sacred melancholy, and the prayer obtained the oil for the wounded spirit.

ENGLAND.

The Dissenters in Great Britain have established a newspaper, to be devoted to their own interests—the first, it would seem, that they have attempted. It was to commence with the year, under the following title: "The Dissenters' Gazette; or London, Norwich, Liverpool, Manchester, Bristol, Leeds, Edinburgh, and Glasgow Weekly Newspaper of Politics, Commerce, Literature, and Christian Philanthropy."

"Neither the church nor the cabinet," say the editors, in their prospectus, "can be surprised that such a body as the Dissenters of Great Britain, should announce a Gazette of their own. The only wonder is that, hitherto, they have had no public organ of their sentiments and feelings, and no formal register of their affairs. This must have convinced the government that non-conformists are not party politicians, nor ill-affected towards the constitution: and now they are about to speak for themselves, it is not because they are assuming a new political aspect, but that they may assert and sustain their real character before the world. Having nothing to conceal, and being abundantly able to support their own cause, they feel that they owe it to themselves and to the state, to prevent, in future, those mistakes and misrepresentations of their principles and designs, which so often disgrace the public journals, and abuse the public mind."

Another extract will shew that the term Dissenters, does not in this instance include the Presbyterians of the established Church of Scotland.

"It is no part of their design, to attack the Episcopal or Presbyterian establishment of the country; but they will never shrink from a spirited vindication of non-conformity, whenever it is maligned or misrepresented. Good men of both establishments will be treated with the utmost courtesy and kindness; and LIBELERS of all denominations, may calculate upon having ample justice done to them. Reviews shall not conceal, cathedrals shall not shelter, the intolerant or intemperate from merited reprehensions."

FROM THE NEW ENGLAND PALLADIUM.

FRIENDSHIP.

Friendship is a tie essentially requisite for the happiness of man, and ranks itself among the first of social virtues. A true friend is an invaluable treasure, and who-soever possesses a real one is master of a prize of inestimable worth, which it should be his care to preserve as "the apple of his eye."

Without a friend man may be likened to a city in the midst of a great desert—he is a lonely being. Lord Bacon has justly remarked, that "it is a mere solitude to want true friends, without which the world is but a wilderness"—and a little above in the same paragraph, that "a crowd is not company, and faces are but a gallery of pictures, and talk but a tinkling cymbal, where there is no love."

Few there are, I trust, who would not avail themselves of friendship. There are some, I will admit, however, that care not to enjoy its pleasure; but this arises either from a love of solitude and a desire to sequester a man's self from any intercourse with civilized society, or from a natural secret hatred and aversion towards his fellow beings, which savours somewhat of the "savage beast."

In all ages the blessing of Friendship has been duly appreciated, monarchs have been content to purchase it at a high rate, oftentimes at the hazard of their own safety and greatness—have frequently raised men of humble condition to the rank of noblemen, that they might possess a friend and companion, with whom they could enjoy themselves in private.

The Romans were remarkable for their Friendships. L. Sylla, when he commanded Rome raised Pompey (after surnamed the Great,) to that height, that Pompey vaunted himself for Sylla's overmatch. So dear to Julius Cæsar was Decimus Brutus, that he set him down in his testament for heir in remainder after his nephew. When Ambassadors, who came to the court of Augustus, desired to see his treasure, he showed them his friends, counting them the most valuable treasure in his possession.

In a friend a man possesses innumerable advantages. If he is unfortunate in business—if he has met with severe trials and afflictions—if he is unhappy in his family connections—his spirit worn down with grief and anxiety—or if, on the other hand, he has met with causes for joy—he flies to his friend. To him he imparts all his griefs, joys, fears, hopes, suspicions, and whatsoever lieth upon his heart. He is in fact a sort of confessor. He consoles with, and comforts the afflicted in his sorrow, and participates with him in his joy.

Few men have a perfect knowledge of all their faults; & they frequently commit errors and inconsistencies without being aware of it. However improper their conduct may be, a disinterested person will rarely venture to check or remonstrate with them, from a fear of giving offence. But a friend can do it without restraint. He points out the consequences which must inevitably follow if he persists in them; and admonishes him in a gentle and conciliatory manner, to be on his guard in future.

It was a sparing speech of the ancients, "that a friend is another himself;" for I hold that a friend is far more than a man's self. Men have their time, and depart this life many times oppressed with anxiety, from being unable to accomplish some favourite design; or the bestowing of a child, the finishing of some important work, or fulfilling some charitable purpose.

But if he has a friend, he feels assured they will be cared for after his decease; and that he will see that his intentions are put into execution. Thus in possessing a friend, he possesses two lives in his desires.

There are many things which a man cannot do with propriety. He cannot set forth his own merits with modesty, much less extol them; he sometimes cannot supplicate or beg; and many other things of a like nature he cannot do. But all these things a friend can do with propriety and with gracefulness, & not diminish aught of the respect entertained for the person for whom he requests a boon, or to whose praise he speaks.

Should there be any misunderstanding between a parent and his son—or he unfortunately has difficulties to encounter with his partner in life—he cannot speak to the one but as a father, or deport himself to the other but as a husband; but a friend may interfere, and examine the case; and by gentle constructions, and tender admonitions, not unfrequently

cause a reconciliation, where otherwise the breach would have remained unclosed.

Other benefits derived from friendship, might be stated, but it is unnecessary.

A man without a friend is to be pitied; he wanders about forlorn, & no one heeds him. He is but little better than an outcast on the face of the earth. He labors under numerous disadvantages which cannot be obviated. If he takes a false step, the worst construction is put on his crime; no one attempts to palliate the offence; and all rejoice in his downfall and punishment. Let me have a lowly dwelling, a pallet of straw to repose on, my food and raiment of the humblest kind, and a friend to share it with—and I'll not envy the Grand Seigneur. FRANKLIN.

METHODIST COLLEGE IN VIRGINIA.—At the Conference of the Methodist Episcopal Church, for the Virginia district, which closed its session at Portsmouth, on the 23d ult. a resolution was adopted to establish within the bounds of the conference, a College for the instruction of youth in those branches of learning commonly appertaining to a University. A committee of nine were appointed to draft a constitution, and circulate proposals for the erection of suitable buildings, by subscriptions to be solicited from individuals for that purpose.

TABERNACLE ACADEMY.

At the late Conference in Milledgeville, says the Charleston Wesleyan Journal, vigorous efforts were employed in favour of the Tabernacle Academy. This institution is situated on a healthy ridge in Abbeville District, S. C. The Rev. Joseph Travis is at present its Principal; and its trustees are all of them gentlemen of decided religious character. During the year, there was an extraordinary work of grace among the students; and indeed, from the beginning of the institution, under the rectorship of Mr. Olin, it has been peculiarly favoured. Not a few who went to the Academy for no other than a purely literary benefit, have obtained while there, the more excellent knowledge of themselves and their Redeemer. Among these, are some who are now employed in the ministry; others are expected soon to follow them; and we know several now attending the Medical Lectures in this city, who promise fair to carry with them to the practice of medicine, the important qualification of decided piety. This academy sustains an immediate relation to the Conference, and is put under its supervision and control.

"Hindoo Newspapers.—"Friend of India" published at Serampore, states that the number of newspapers published in the languages of India, and designed solely for native readers, has increased in the course of seven years from one to six; of which four are in the Bengalee, and two in the Persian language.

The first paper in point of age, says this work, is the *Samachar Durpan*, published at the Serampore press; of which the first number appeared on the 23d of May, 1818. It was immediately honoured with the notice of that enlightened statesman, the Marquis of Hastings, who was pleased in various ways to express his approbation of the attempt. This paper gives a translation of the political intelligence of the week, brief notices concerning the most remarkable events and discoveries in Europe; and two, and sometimes three columns of articles, amusing and instructive, calculated to whet the edge of curiosity in the subscribers, and to ensure the continuance of their support. It steadily supports the interests of the British Government. The two next papers are the *Sunbad Koumoodi* and the *Sunbad Chundrika*, the editors of which, not having easy access to the English papers, borrow their political intelligence from the *Durpan*. They give a weekly summary of moving accidents in town and country, and sometimes engage in controversy occasionally virulent, with each other, the one advocating Hindooism, the other maintaining more liberal sentiments. The youngest of the papers is the *Teemer Nansuck*, 'the destroyer of darkness'; and it brings to light most wonderful and portentous prodigies. From the perusal of its columns one might almost fancy the golden age of Hindooism returned, and the gods so far reconciled to men as to renew their personal visits for the succour of the faithful. It would be gratifying were the character of the paper more in harmony with its title; for, instead of holding up these pretended miracles to derision, it is ever attempting to create a belief of their authenticity. With the two Persian papers, we are not so well acquainted; they are, we believe, chiefly occupied with extracts from the pious Ukbars, or papers issuing from the native courts, and detailing with minuteness the daily uninteresting and unimportant actions of the native princes. The number of subscribers to the six native papers, may be estimated at from eight hundred to a thousand; and we may perhaps allow five readers to each paper.

Mr. Brigham, the American Missionary, arrived in Mexico on the 28th December. He is expected to return to this country in the course of the ensuing spring or summer.

DEATH OF MR. FISK, THE MISSIONARY.

The Rev. PLINY FISK died at Bay-root, in Lydia, on Sabbath morning, Oct. 23, 1825, of a fever which had been of twelve days continuance. He was attended by his fellow labourers, Messrs. Goodell and Bird, during his last sickness.

Mr. Fisk was the companion of the Rev. Levi Parsons, and one of the first Protestant Missionaries to the Holy Land. They sailed from Boston the latter part of the year 1819. Mr. Parsons died Feb. 10, 1821. In the death of Mr. Fisk, the Mission, with which he was connected, has sustained a heavy loss. He was a man of great piety, possessing in an eminent degree the qualifications of a missionary. We are informed, that he had acquired the ability to preach in four different languages, besides his native tongue.—*Christian Watchman*.

BANK NOTE TABLE.

Corrected for the New-York Observer, March 11, 1826, by R. L. Nevins.

New-York.	Augusta.
City Bank, par	Bangor, do
State Bank at Albany, * 1	Bath, do
Bank of do, do	Portland, do
Mech & Farm. do, do	Cumberland, do
Newburgh, do	Gardner, do
Columbia, Hudson, do	Kennebunk, do
Middle District, par	Lincoln, do
Orange Co. 1 a	Pasquaddy, do
Greene Co. do	Saco, do
Catskill, do	Waterville, do
Thos, do	New-Hampshire.
Farmer's, Troy, do	Cheshire, do
Mohawk, do	Concord, do
Utica, 1 1/2	Exeter, do
Do Branch, do	New-Hampshire, do
Geneva, 3/4 a 1	Union, do
Auburn, 1 1/2	Stafford, do
Ontario, do	Portsmouth, do
Central, do	Rockingham, do
Chenango, 2	Grafton, do
Plattsburgh, unc	Massachusetts.
Jefferson Co. 1 a 1 1/4	Boston Banks, do
Wash. and Warren, 1	Mass. B. Suffolk, do
Barker's Exchange, unc	Mech. & Mech. An. do
Rochester, 1 1/2	N. England, do
Lansingburgh, par	State Bank, do
Canadaigua, 1 1/2	Union, do
Connecticut.	Pacific, Nantucket, do
Hartford, par	Phenix, at Nantk. do
Phenix, do	Practical, 1 a
Middletown, do	Beverly, do
Bridgeport, do	Bedford Commercial, do
Kagle, broken	Commercial, do
Derby, do	Dedham, do
New-Haven, par	Kenes, do
New London, do	Glaston, do
Union, do	Hampshire, do
Stonington, do	Lynn Mechanics, do
Norwich, do	Mechanics, do
Thames, do	Franklin, do
Winham Co. do	Mechanics, do
Fairfield Co. do	Marblehead, do
Rhode-Island.	Merrimack, do
Eagle, 1 a	Newburyport, do
Bristol, do	Plymouth, do
Commercial, do	Springfield, do
Freeman's, do	Taunton, do
Ag. & Man. Bank, do	Union, do
Rhode Island, do	Worcester, do
Burrillville, do	Plymouth, do
Cranton, do	Mendon, do
Exchange, do	Ware, do
Franklin, do	Comm. at Salem, do
Kent, do	Vermont.
Landholder's, do	Burlington, do
Manufacturers', do	Montpelier, do
Mechanics', do	Windsor, do
New-Hamp, do	Battleborough, do
N. E. Com. B. do	Rutland, do
Narragansett, do	New-Jersey.
N. Kingston, do	Trenton State B. broken
South Hope, do	Camden, do
Pawtucket, do	Do. Ely Town, do
Providence, do	Do. Morris-town, do
Phenix, do	Do. Brunswick, do
R. I. Union, do	Do. Brunswick Bank, do
Do Central, do	Morris Canal, do
R. Williams', do	Franklin, Jersey City, do
Smithfield Union, do	Patterson, do
Do Exchange, do	Peoples B. at do, do
Do Line Rock, do	New Insurance Co. do
Schuette, do	Trenton Bank Co. do
Union, do	Commercial, Amboy, do
Warren, do	Jersey, do
Washington, do	Sussex, do
Warwick, do	Worcester, do
Hope, do	Monmouth, do
Village, do	Moont. Holly, do
Cumberland, do	Cumberland, do
Maine.	Kennebec, do
Castine, broken	Salem S. M. & B. Co. 1
Wiscasset, do	
Hallowell & Augusta, do	
Kennebec, do	

The Connecticut Banks are all at par in Hartford, except the Derby and Eagle Banks. Notes of \$20 and upwards at par.

THE PROTECTION INSURANCE COMPANY

Having been duly organized, are now ready to receive proposals for FIRE and MARINE INSURANCE, at their office in State Street, a few doors west of Front-Street.

This Institution was incorporated by the Legislature of this state at their last session, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages and approved endorsed notes; all which, on the shortest notice, could be converted into Cash and appropriated to the payment of losses.

The Directors pledge themselves to issue policies on as favourable terms as any other Office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

The following gentlemen are Directors of this Company.

Solomon Porter, Nathan Morgan,
Jeremiah Brown, Henry Hudson,
Wm. W. Ellsworth, Roderick Terry,
Merrick W. Chapin, Edward Walkington,
James B. Homer, James H. Wells,
Charles S. Phelps,
WM. W. ELLSWORTH, President.
THOMAS C. PERKINS, Secretary.
Hartford, July 7, 1825.

ÆTNA INSURANCE COMPANY,

WILL receive proposals for Insurance against loss or damage by FIRE, every day in the week, (except Sunday,) at their office in Morgan's Exchange Coffee-House, State St. in Hartford, Connecticut.

Dr. DANIEL ST. JOHN, Esquire of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President.
ISAAC PERKINS, Secretary.